

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"To the law and to the testimony: if they speak not according to this word it is because there is no light in them."—ISAIAH viii, 20.

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DIVORCES IN UTAH.

In former times when conversing with members of Congress and others upon our system of marriage, I have had no end of questions asked me concerning the method of obtaining divorce which prevailed among us. The discussion of the one subject would naturally lead many minds to ask for explanations concerning the other, to learn how binding the contract of marriage was among us, and how it could be dissolved.

The impression was very general at one time that the women of Utah, especially those who entered into plural marriage, were so bound in the wedded state that their condition was one of almost intolerable bondage. The older members of our community will remember that this statement concerning the condition of the women of Utah was the common one thirty years ago, when any hostile measure was urged by those anxious to make profit out of a crusade against us. The "enslaved" condition of the women of our Territory was perpetually dwelt upon, and appeals to the sympathies of the nation were made

to devise some means or to support some movement for their deliverance. For a long time the general impression seemed to be that it was only necessary for a U. S. army to come here and extend protection to them for the greater portion of them to desert their homes and take refuge under the shelter of the flag.

This being the prevalent opinion concerning the women of this Territory, it was very natural that thinking people should inquire respecting the ties which bound the sexes together, and whether those ties could be dissolved or not. Surprise has often been expressed when persons of this class have had explained to them the ease with which wives could obtain separation from their husbands, if they so wished. They were told that if men had the privilege of taking more wives, it would be only common fairness to grant to women the liberty of withdrawing from the marriage relation whenever they found it burdensome or distasteful to them. If this were not so, marriage might indeed become a bondage. But they were

told that, under our system, every man in Utah who had more than one wife was under obligation to grant a divorce to his partner whenever she chose to apply for one and she refused to be reconciled without it; and yet, while the liberty was so freely granted, there was no other portion of the United States where this liberty was so little abused as it was in Utah.

The idea of divorce is naturally abhorrent to the "Mormon" mind. We marry for time and for all eternity. There is, therefore, a sacredness about this contract that is not felt where the contract is for time only and of a temporary character. Unions among us are generally entered into thoughtfully and carefully. In the great majority of cases earnest prayer is resorted to for guidance, and the solemnity of the step is impressed even upon the most youthful who enter into contracts of this character. Under these circumstances there is a disposition to bear with each other's faults, to be considerate and patient, and not to notice slight causes of difference, but to look upon them charitably. The spirit of the Gospel itself, where its precepts are observed, enables husbands and wives to live together with great harmony. The result is that divorces are not common among us.

My attention has been called to this subject by noticing that, notwithstanding the many inducements there have been of late years for wives to avail themselves of the privilege to obtain divorce, there has been a great falling off in the number of ecclesiastical divorces which have been granted. This is the more noticeable when it is remembered that formerly those who could get divorces through the courts did not think it necessary to get an ecclesiastical divorce. This has been changed. For some years past the rule has been established that all wives who have been married by the rites of the Church shall receive divorces of this character. The reason for this is, that in order for any wife to contract new ties in the House of the Lord, it is necessary that she should receive a divorce from the authority which bound her to her husband. On this account it might be

expected that there would naturally be more divorces than formerly. In early times there have been as high as seventy divorces granted in one year; but the average for the last ten years has been less than twenty-nine per annum. This is the more pleasing when we reflect that there has been an increase in the number of members in the Church.

It is very gratifying to find that this is the condition of affairs, and that this privilege has been so little abused. In the beginning of our settlement in these mountains it was feared that this liberty might degenerate into license, and that many persons would take advantage of the ease with which they could secure a dissolution of the marriage contract. Among a corrupt people this undoubtedly would have been the result; but among the Latter-day Saints it has not been. They have been governed by principle. They have shown a high regard for the covenants into which they have entered. It has been with extreme reluctance that very many have had recourse to divorce as a means of severing relations which held out no hope for happiness in this life nor the life to come. While there was a hope that the husband would prove himself to be a savior to his family, and capable of leading them into the celestial kingdom, many women have patiently endured afflictions and poverty without complaining. But when hope of salvation had fled, and it seemed that the husband was likely to drag them all down into common ruin, these wives have availed themselves of their privilege, and have asked to have the contract into which they had entered in holy places dissolved by the same authority which had bound them together. There are doubtless many cases of divorce which are not of this character, but have had their origin in other causes.

But whatever the cause of divorce, their decrease among us may be accepted as an evidence of the increased faithfulness of the Saints of both sexes—in keeping sacred the holy covenants into which they have entered in the presence of the Lord.—

ED. *Juvenile Instructor*.

WHO ARE GREATEST IN THE KINGDOM OF HEAVEN?

BY BISHOP O. F. WHITNEY.

BISHOP O. F. Whitney was called upon to address the Saints in the large Tabernacle, Salt Lake City, on the 4th of March, and the following is a synopsis of his discourse. The subject of his remarks was suggested by the choir singing the hymn beginning:

Who are these arrayed in white,
Brighter than the noonday sun?

The Bishop said, that while the hymn was being sung, in reflecting on the sentiments therein expressed, his mind reverted to an incident narrated in the Scriptures, and a saying of the Savior on a certain occasion. It is recorded that the mother of Zebedee's children came with her two sons, and asked that one might sit on His right hand and the other on the left in His kingdom. The answer made is fraught with meaning, and comes home to the Saints with peculiar force. Said Jesus, "Ye know not what ye ask; can ye drink of the cup I drink of? Are ye able to be baptized with the baptism that I am baptized with?" They replied, "We are able." "Truly," said He, "ye shall drink of that cup and be baptized with that baptism; nevertheless to sit upon my right hand and upon my left is not mine to give, but it is for those for whom my Father hath reserved it."

There are two great lessons contained in these short but pithy sayings of the Savior. One is that if we aspire to sit on the right hand of God, and be worthy to mingle with the just who have become sanctified and glorified by obedience to the principles of truth, we must expect to pursue the same thorn-strewn path that He pursued; to drink of the same bitter cup that He drank of, and be baptized as He was baptized, not only with water and the Holy Ghost, but with trials and sorrows, and made perfect like Him through suffering. And after all this, He said, it was not for Him to decide who should sit immediately on His right or left, but these pleasures were reserved for those whom God had called and chosen therefor, even as He called Abraham,

Moses and Jeremiah of old. Abraham testifies.

Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones; and God saw these souls that they were good, and He stood in the midst of them and He said, these I will make my rulers. And thou Abraham wert one of them; thou wast chosen before thou wast born.

Jeremiah was also called in like manner, ordained in the eternal worlds "as a Prophet unto the nations." Yet, like all great spirits, feeling a natural diffidence, he fain would have shrunk from the task and responsibility placed upon him. When he pleaded his youth and inexperience the Lord said, reassuringly:

Say not I am a child, for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak.

Be not afraid of their faces: for I am with thee, saith the Lord, to deliver thee.

For behold I have made thee this day a defenced city, and an iron pillar, and brazen walls against the whole land.

And they shall fight against thee, but they shall not prevail against thee; for I am with thee, saith the Lord, to deliver thee.

This was the programme marked out for this servant of God, chosen and ordained before the world was. And yet the change had been so great in the descent from those higher spheres that this same spirit, which in the eternal worlds accepted the great mission, now asked to be relieved from the responsibility; an echo as it were from Gethsemane, where He who was called to be the Savior of the world appealed to His Father: "Let this cup pass from me; nevertheless, not my will, but thine be done." It seems to be characteristic of the greatest spirits that when the time comes for them to execute their missions, instead of pushing themselves forward into notice, they fain would be excused, if it were possible.

These things all speak eloquently of the fact that there is no royal road to exaltation; no cabin-window of pro-

motion. We must pass through the experience that God ordains for our development and education, and be ready to drink of the same cup that Jesus drank of. When John was shown the mighty vision of which this hymn speaks, and asked of the angel "Who are these arrayed in white, nearest to the throne of God," he was answered, "These are they who have come up through great tribulation, and washed their robes and made them white in the blood of the Lamb."

It is a source of consolation to know that the God whom we worship is a Being of justice and mercy, who rewards or punishes according to the merits and deserts of the individual; to know that He has experienced all that man can pass through; that He has drunk the bitter cup to the dregs, and trodden the same path that we are required to tread; to know that no one can take from us that which we truly make ours; that we have only to walk in the way that He has marked out, discharging faithfully the duties and responsibilities placed upon us, and no man can take away our crown or exaltation. If we aspire to the highest glory, and it is in the design of God that we shall reach the goal of our laudable ambition, we must endure all that is necessary to develop and prepare us for that exalted state. The society of the eternal worlds is graded and classified as it is here, with this difference and distinction, that there it is based on just and eternal principles. There it is not the wealthy and the proud who will be the rulers; not those who despise the humble and poor, or who tyrannize over their fellow creatures; but those who are meek and lowly of heart, like Him who said, "He that taketh not up his cross and followeth after me, is not worthy of me." They who are great in His kingdom are they who have not been ashamed to confess Him before men; who have loved and cherished the truth, however unpopular; who have filled up their lives with deeds of goodness, and made their robes white in the blood of the Lamb. These are they who have expanded their souls and prepared themselves for His society hereafter.

The Savior, in many ways, strove to convince His disciples of this great truth; that they were expected to bring themselves to a state of perfection that would be comparable to that condition in which they came into the world. They came innocent, and should labor to depart innocent. He taught them that even as they were little children in the beginning, they must become as little children again. On one occasion His disciples had reasoned among themselves in the spirit of pride, and discussed the question, who should be greatest among them in the kingdom of heaven. Yes, these good men, these grand spirits, who had come to be the incarnation of humility and self-sacrifice, contended among themselves in this manner, as though greatness only consisted in sitting upon a high place, to be gazed at and admired of men. The answer must have been a thunderbolt to their vanity and pride, when Jesus said, taking a little child, "Verily, verily I say unto you, except ye humble yourselves as this little child, ye cannot enter the kingdom of heaven." The Son of Man in His life exemplified the meekness and humility of a true servant of God. Peter, taking the natural view, thought that his washing the disciples' feet was a humiliation for one so great, but Jesus explained to him that it was necessary; that He came not to be ministered unto but to minister. This is the Being whom we must follow.

We must disabuse ourselves of worldly impressions, the fruit of false tradition, of human pride and vanity, and look at things from a spiritual standpoint. When Saul was rejected as king of Israel, and a successor was to be chosen, the Prophet Samuel was sent to anoint one of the sons of Jesse. The stalwart sons passed before the Prophet, one by one, and repeatedly he was on the point of selecting, but the Spirit told him they were not the chosen. The little shepherd boy, David, was sent for, and when the Prophet saw him, the Spirit said, "Arise and anoint him; for this is the king of Israel." This is only one of many instances, showing the fallacy of looking on the outward aspect of things instead of gazing with the

eyes of the Spirit on the inwardness of the heart.

It is a notable characteristic of divine economy that God exacts from every soul a fitting proof of its worthiness of the exaltation to which it aspires. There is no favoritism with God. This is the glory of the Gospel, that it is no respecter of persons; that all men will attain to that which they merit, no more, no less. And from those who would ascend to celestial heights is expected a different kind of a life to those who will fall short of that glory. This is why the Lord said to the Latter-day Saints, "I give not unto you to live after the manner of the world." The goal of the world is at the end of the path they are pursuing. The goal of the Saints is at the end of the path they are called to walk in.

There is one glory of the sun, another glory of the moon, and another glory of the stars; and as one star differs from another star in glory, so also is the resurrection of the dead.

And yet, in his rare philosophy, man supposes he can hoodwink the Almighty, and secure something that he has not earned.

Again we survey human life and events, and see some living for and enjoying the pleasure of the world to the utter neglect of God and the things of eternity, and others in sorrow and trouble and persecution for the Gospel's sake, and we marvel and say: Can God be just? When the chastening hand is felt by those who are good, and the sinful and ungodly escape, we inquire why it is that the wicked flourish, why are the rewards of the Almighty so unequally distributed, why do some float like bubbles on the crest of pleasure's wave, and others have scarcely a ray of happiness to light up the gloom? When we stop to think, however, and ascend above the mists that obscure the natural gaze, and see things afar off that are invisible from below, we find that things which seemed to be have vanished, and things that were not now appear. And how different things do appear when gazed at from different standpoints! A piece of glass glittering in the sun throws out different shades of color from different points

of view; so it is as to spiritual and temporal things. We may look on life from a human standpoint, and feel that the things of this world are all that life is worth living for; that we came here to have a jolly good time, and to turn our backs upon the things of eternal life. And many are dead, and many are dying, to-day, starving in the spirit upon provender such as this. Their only criterion of good and evil is this—Does it bring me pleasure or pain? If it brings pleasure it is from God; if pain, from the devil. They shirk every trial and think that God will stand by them in so doing, and that if they are only having "lots of fun" that the smile of God is upon them. This is a false view of life; a gilded trap of Satan. In that view we could say the populating of the earth was a sin, because for every soul that comes into the world pang after pang of pain must be suffered; Christ is an impostor and His teachings a delusion, because He had to suffer and die to save the world. This is as it appears to human view, from the standpoint of worldly selfishness. But shift the point of view, and the whole picture has changed. "Who are these arrayed in white, nearest to the throne of God?" "These are they who have come up through great tribulation, and washed their robes and made them white in the blood of the Lamb!"

Is this nonsense? Is this a doctrine of devils? You Saints who have the Spirit of God in your hearts know that it is His eternal truth. And if you partake of His glory, you must partake of the same trials by which it was attained. Otherwise you will fall below the plane that He occupies. Do not wonder that the wicked seem to flourish. Do not attempt to rejudge the justice of God. Do not marvel if some lives are wasted in pleasure, and others seem born but to suffer. The end is not yet. God will vindicate His purposes and reward all men according to their works.

We are in the midst of battle. Our war is not with our fellowmen; it is with ourselves and the principles of evil. The evil in our hearts must be conquered. This is our battle; it will take all our strength and we will have

no time to find fault with our neighbors. If we save our own souls and fully discharge the responsibilities laid upon us, we will find in the end that we have accomplished our mission, whether we are rich or poor, high or low, bond or free. Where God has placed us, there is our work and mission.

May the Lord bless His people and the cause of Zion; and make us, His Saints, more worthy of the name, forgive our sins and help us to forgive and be just and merciful to each other, following in the way that He walked in, that we may be worthy to sit at His right hand in the kingdom of heaven.

"A NEW WITNESS FOR GOD."

Swansea Daily Leader.

THE Albert Minor Hall was well filled on Wednesday evening, March 14th, by the people of Swansea to listen to the lecture of Elder B. H. Roberts on "A New Witness for God." The lecturer, in his opening remarks, paid a glowing tribute to the fairness of the press of Swansea, which had published several of his letters on the subject of "Mormonism," and had bespoke for him on the present occasion a fair hearing. In his experience the lecturer had met with men occasionally, who, while they had no sympathy with his religious convictions, were fair minded enough, and large hearted enough to give even a Mormon a fair hearing, and who did so upon the principle of according to all men the right to represent themselves. Such men were friends to human liberty, to justice, and the defenders of the rights of man, and these words erected for them a better and more enduring monument that could be made from a marble shaft. The speaker also related an instance to show the mischief done by the misrepresentation of his people. The circumstance was of a paper in Utah, hostile to the Mormons, publishing an alleged discourse by a Bishop West, in which the Bishop was made to counsel hostility and assassination against the non-Mormons of Utah. It was afterwards proven that there was no such person as Bishop West, that there was no meeting held at the place on the day the address was alleged to have been delivered, and even the paper that published the fabrication admitted it had been imposed upon. But in the meantime the bogus speech had been

copied into the papers of the East, and so inflamed the minds of people, that in Tennessee a mob was organized, and attacked a meeting of the Saints; two Elders from Utah were shot and instantly killed; two other young men, members of the church, were killed, and an old lady savagely wounded. This was the fruits of misrepresentation.

Coming to the subject of the lecture, the speaker read from Acts 17-26, 27, and St. John 10-16. The former passage was quoted to prove that God created of one blood all nations of men; the latter to show that Christ had "other sheep," not of the fold at Jerusalem, that he (the Messiah) must visit, and that must hear his voice. The lecturer stated that America was occupied by a numerous race of people when discovered by Europeans, less than four hundred years ago, and they were surrounded by evidences of their forefathers having been highly civilized. Here a number of extracts from the writings of Humboldt, Prescott and Wilson were read, which testified to the civilization of the ancient inhabitants of America, and from their traditions as related by these writers, it was evident the said ancient peoples of America were acquainted with the leading events of our Bible history. To accept the general idea that the Bible contained all God's revelations to man would compel us to believe that while God revealed Himself to men on the Eastern Continent, and sent prophets and even His own son among them to teach them the way of life, and give them a Church, He

left the people of the Western Continent—who were also His children—to perish in ignorance and unbelief. This was contrary to the justice of God, and was not true. On the contrary the Lord had sent prophets among them, and Jesus, after His resurrection, in fulfillment of His word recorded in St. John, chap. 10, 16 verse, visited that land, and taught that people the way of eternal life. The people kept a record of these events, and at the commencement of the 5th century, the civilized inhabitants being overpowered by the barbarians, the Prophet Mormon and his son hid up their records, where they remained concealed until their existence was revealed to Joseph Smith, who by the gift of God translated them into the English language. This was the Book of Mormon. It contained no new gospel, bids us hope for no new Messiah, or worship any other God than the Creator of heaven and earth; but it is the voice of an entire continent as a witness that the Lord, is God, that Jesus is the Christ, and that the gospel is the power of God unto salvation. It is, in fact, a new witness for God in this unbelieving generation. The lecturer read the testimony of Oliver Cowdery, Martin Harris and David Whitmer, published in every edition of the Book of Mormon, to the effect that they had seen the plates from which the book was translated, and handled them with

their hands, conversed with the heavenly messenger who had revealed their existence, and heard the voice of God declare the translation to be true. And although these men had been excommunicated from the church, because of transgression, they remained true to their testimony unto death. Mr. Roberts said that if he was capable of knowing anything, or weighing testimony, and arriving at a right conclusion as to any matter of fact, or if the Spirit of God was capable of bearing witness to the divinity of anything, then he knew the Book of Mormon was true, and testified that it contained the fullness of the gospel of the Son of God as taught to the ancient people of America, and was a faithful witness for God in this unbelieving generation.

The speaker was listened to respectfully by the greater part of the large audience throughout, and at some phases of the subject with wrapt attention. There were some young men at the back of the hall, who so far forgot the respect due to the lecturer and the audience who came to hear him, as to make a disturbance for some time, but seeing signs of disapproval from the audience they at last left the hall, otherwise, the order was all that could be desired. At the conclusion, several questions were asked the lecturer, to which he gave ready replies and explanations.

SOCIAL LIFE.—The opinion men hold of society is largely reflective of their own characters, and their influence goes far toward making society actually conform to those opinions. The selfish and grasping man is always imagining those with whom he deals to be selfish. He excuses his own meanness on the ground that he must guard against the meanness of others; and his excuse has just this foundation—that his own character naturally diffuses itself among those with whom he deals. Every disposition exerts a magnetic attraction for its like, and the unjust man will meet with injustice, the rude with rudeness, the cold with coldness, and the proud and jealous with pride and jealousy. On the other hand, the just and true, the generous and kind, the gentle and loving, draw to themselves the same quality in others; and thus to them also is social life what they make it.

THE FUTURE.—The future can never be divorced from the past. It is indeed the inevitable outcome of it. We cannot close up the record of the years behind us as if they had not been, and open a fresh and new one bearing no relation to those that preceded it. What has been sown will be reaped, and thus, by reviewing the time that gone, we may attain some degree of knowledge of that which is yet to come. And, as the farmer, through his successes and his failures, learns how better to prepare his soil and to select his seed, so may we learn from time to time the lessons of experience.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, APRIL 9, 1888.

A TOUR THROUGH ENGLAND AND WALES.

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AFTER an absence of more than three weeks, we returned from an extended tour through Wales and England to this Office, on the 2nd inst.; and at the request of President Teasdale, give a brief account of our labors in the Conferences we visited, and offer a few reflections which naturally arise from the incidents of our journey.

We left Liverpool in company with President Teasdale on the 10th of March, for Merthyr Tydfil, where the Conference of the Welsh Mission was to convene on the 11th. The day was characteristic of March—chilly, with sombre clouds shutting out the matchless blue; now a rift is seen in the cheerless gray, and now, we have run into a streak of sunshine—how it gladdens all the fields, the hills, and woods! But it was only “a gleam of sunshine ’mid renewing storms:” the sky is again overcast and lowering, a cold drizzling rain sets in, and that turns to sleet before we reach Merthyr. How that streak of sunshine streaming through the rift in the clouds, reminds us, both in its proportion and effect, of the “drops of joy” between the “draughts of ill” forced upon us in this world!

At Merthyr station we were met by President Williams and a number of the Elders, who conducted us to the Conference house, where, after supper, a council meeting was held with the Traveling Elders. Sunday was another cheerless and stormy day, but all things considered the meetings were well attended, especially in the evening. The Lord was not unmindful of us, but poured out His Spirit in rich abundance, both upon those who were called to speak and those who listened. Monday morning we parted from President Teasdale, who returned to Liverpool, and in the afternoon, in company with President Williams and several of the brethren, we went to Cardiff, and in the evening delivered a lecture on “Mormonism and Its Founder.” A splendid hall, centrally located, had been secured, and the lecture well advertised. The large room was by no means full, still there was a goodly number present, who listened attentively and respectfully to our remarks. At the conclusion, however, one who professed a belief in the Book of Mormon, and what he was pleased to call the “original Church,” attempted to bring reproach upon the Church of God, by pointing out what he regarded

as its inconsistencies. These, however, were explained, and the truth vindicated. We could not help but think that the enemy still had representatives standing ready to seize tares wherever the seeds of truth were being scattered.

The evening of the 12th we arrived in Swansea, and was kindly received, in company with several other Elders, under the hospitable roof of President Williams. A Mutual Improvement Association was running full blast on our arrival, and we listened with pleasure to the exercises, and, on invitation, took part in the same. We felt considerably at home in a meeting of this kind, as we remember that these institutions were the means of engaging us in a thorough investigation of the Gospel of Christ; and since that Gospel has come to be regarded as our ark of safety, the pearl of great price, the grand system of truth which circumscribes all truth—it is a matter of small wonder if we have a lively interest in the welfare of these institutions, both at home and abroad.

The next day we spent in visiting places of interest in and about Swansea. Among others to whom we were introduced in Swansea was Mr. Fox, Editor of the *Cambria Daily Leader*, in which, it will be remembered, we have been permitted to publish a number of letters in defense of our people and doctrines; and have met with a degree of fairness from that journal that is seldom extended to a "Mormon"—albeit, the only privilege granted us, was that of representing ourselves, in our own way—this is all intelligent men can ask, it is as little as fairness can grant. And yet, in this age when men in all the walks of life, and perhaps more especially journalists, politicians and preachers, habitually "crook the pregnant hinges of the knee" at the shrine of popular prejudice, that "thrift may follow fawning"—it is so seldom that an unpopular people, however virtuous or worthy, are treated fairly, that the course adopted by the *Leader* and other papers of South Wales, viz.: the *Herald of Wales* and *Neath Gazette*—stands out in strong contrast to the cringing cowardice so frequently manifested by those journals that undertake the discussion of the "Mormon" people or their religion. We found Mr. Fox an outspoken man of broad and liberal views; and, if we mistake not, of generous impulses. We also met Mr. Rouse, his associate in the editorial department, who has also treated our cause and people fairly.

Arrangements had been made for the delivery of a lecture in the Minor Hall, Swansea, and an article in the *Leader* bespoke for us a fair hearing, which was certainly given. A report of our lecture will be found in another part of the STAR.

The Elders in Wales have an excellent field of labor. It is well known that the Principality has yielded as many converts to the faith in proportion to its population as any other country; and the Saints from that land have ever been conspicuous for their faith. This argues that very much of the blood of Israel flows in their veins, and should greatly encourage the Elders who labor among them.

From Wales we made our way to Norwich, via London—stopping several days in the latter place, holding two meetings with the Saints on the 18th. At Norwich we met with President Teasdale, and Conference opened on Sunday morning, the 25th, in Gordon Hall. Nearly three years had elapsed since the Saints in Norfolk met in Conference capacity. We had been led to

expect that but very few would be in attendance at the meetings, in consequence of the general lack of interest manifested in Norfolk for the past few years in regard to the Gospel. It was, therefore, an agreeable surprise on entering the hall to find so many present; in the afternoon the attendance was still better, and in the evening the hall was well filled. Here we again experienced the blessings of God by the outpouring of His Spirit upon us. The Elders were encouraged, the Saints comforted, and to the strangers the Gospel was preached in its plainness and power.

Monday we again parted from President Teasdale, he returning to the Liverpool Office, and we, the next day, in company with President Levi Naylor and Elders Kingston and Hulett, went to Lowestoft, where we met, in the evening, with the Saints and a few of their friends. Bidding farewell to our brethren and the Saints of the Norwich Conference, we crossed the country to Birmingham, "and finding disciples there who received us into their houses, and provided for our every comfort, we tarried certain days," and thence went to Huddersfield, where we again met President Teasdale, and spent a most enjoyable evening with the Saints and a number of their friends. Recitations, appropriate songs, experiences and testimonies burdened the winged moments with sweet enjoyment.

Sunday morning found us on the way for Bradford, where the Leeds Conference was to convene. A few months ago very discouraging reports came to the Office from this Conference, and its dissolution was even suggested. Therefore, when we entered the splendid Temperance Hall, and found a fair sized congregation of Saints from the various Branches adjacent to Bradford, and a sprinkling of strangers, we were even more surprised than at Norwich. The congregation was much larger in the afternoon than in the morning, but owing to many of the Saints being obliged to leave on early trains for home, the number present in the evening was not so great as in the afternoon. Throughout the day the Spirit of the Lord was manifestly with us, and it was a spiritual feast. A feature worthy of note, both at this and the Norwich Conference, was the basket lunch provided by the Saints, and which was partaken of in the same building as the meetings were held in the one instance, and in a house adjacent in the other. This gave the Saints more time for social intercourse and pleasure than they could have enjoyed had they separated for refreshments.

A marked revival has been brought about in the Leeds Conference among the Saints, and a number of strangers have become interested in the message the Elders bear. This revival must be very gratifying to Elder Quigley and his associates, and it should also be a source of encouragement to others now laboring in Conferences where the interest is flagging, for it brings to them the message that an interest may be yet aroused in districts where at present the prospects are discouraging.

We observe that in all the Conferences we have visited there are numerous districts where it is reported that the Gospel has not been preached for some time, in some instances not for a number of years. The season for out-door preaching is now upon us, and an effort should be made by the Elders to get into these localities and proclaim the message they bear to this generation. In the inclement season of winter, it would be difficult to reach the people in

the villages and towns we refer to, in consequence of being unable to secure halls to which the people might be invited to hear the Gospel. But in the summer season that difficulty is obviated by our being able to preach the Gospel in the open air; and the Elders should lose no opportunity to avail themselves of this advantage. So far the police authorities throughout England have not failed to grant to the Elders the same protection from disturbance that has been accorded to other religionists, and conscious that that protection will still be accorded them, we say to the Elders, go forth in the strength, courage and power of your God; proclaim the truth, and sound the warning in the ears of all men, and Jehovah will support you.

We return to our desk in this Office much refreshed both in body and in spirit, and experience the sentiment of a profound gratitude for the privilege we have had of visiting the several Conferences herein named, and for the excellent opportunity of raising our voice in testimony of the restoration of the Gospel in this generation, and for the opportunity of being a witness for God in our native land. We pray that God will abundantly bless the Saints who have so kindly administered to our necessities while traveling among them, and that the Elders may be prospered in their worthy endeavors to spread the knowledge of the Gospel among the people of these lands. R.

OFFERINGS RECEIVED FOR MANTI TEMPLE.—Margaret Bruce, 5s; Sister Tolfree, 1s; Mrs. Thos. Cheeney, 1s.; Alice Howes, 1s.; Walter Goalan, 6d.; Thos. Titchmarsh, 2s.

DEPARTURES.—Brother J. N. Whittaker, who has been traveling in England the past few weeks gathering up the genealogy of his family, and Mr. Thos. A. Lyne, the veteran actor, for many years identified with the dramatic affairs of Salt Lake City, accompanied by his wife, started for America per Guion S.S. *Alaska*, on the 7th inst. We wish them a safe journey to their mountain home.

No doubt, the question arises in all our minds, will Utah become a State? There are many of our people who have no faith in the movement. They do not think that it is designed of the Lord that we should become a State. Others can see deliverance more plainly in that direction than in any other. They firmly believe that to be a State is our destiny.

It will make but little difference in the end whether a State government is given to Utah or not. Believing, as the Saints do, that God is watching over His people, He will control everything that is being done for His glory and the accomplishment of His purposes.

We need not be too anxious upon the subject. If we do our part in laying our claims before those in power, we have done our duty. The responsibility then rests with them.—*Juvenile Instructor*.

FACTS AND EVENTS.

OVER 1,000 Irish emigrants embarked, on the 5th of April, at Queenstown, on board four transatlantic liners for New York and Philadelphia.

A VIENNA telegram states that Russia has offered an alliance to Roumania on the condition that Russian troops are allowed a passage through Roumania.

It is rumoured that Prince Bismarck has declared his intention of resigning his post as Chancellor of Germany. Failing health is assigned as his reason for the step.

One latest use to which paper has been put is that of employing it in the construction of chimneys. The paper is made into blocks or bricks, which are joined with silicious cement.

Rumors of a probable marriage between Prince Alexander of Battenberg and Princess Victoria, daughter of the Emperor Frederick, have been revived, on the announcement that the Prince will shortly arrive in Berlin, and be received by the Emperor.

EARTHQUAKE shocks, extended over four days, have reduced the capital of the Wunnan district of Yunnan, (China) to ruins, in which no less than five thousand persons were buried and killed, the number of wounded being "too large for computation." In another part the earth opened, and a vast torrent was ejected. Elsewhere a large tract of land was swallowed up, the surface was changed into a lake, and ten thousand persons perished.

Dr. Junemann, an Austrian chemist, claims to have invented a fluid of most destructive properties. This fluid when brought into contact with the air, after the explosion of a shell in which it has been contained, is transformed into a gas, which, being heavier than the air, descends to the ground, killing all men and animals within its reach, and moreover destroying iron, bronze, and other metals, as well as setting all inflammable things on fire.

OWING to the partial failure of the potato crop in the eastern parts of the United States, an enormous quantity of potatoes have been shipped from the Mersey to supply the deficiency, and very extensive orders are reported on 'Change daily. Since the 2nd inst. about 6,000 tons have been shipped to Boston, New York, Baltimore, and Philadelphia; most of these potatoes have been grown in Lancashire and Cheshire. An advance in price is to be expected shortly.

In announcing the death of a schoolmaster, at Suabia, who for fifty-one years had been at the head of a large institution of learning, a German magazine gave some particulars of his life. From an average, inferred by means of recorded observations, it was calculated that he had given to his pupils during his career in the school, 911,500 canings; 121,000 floggings; 209,000 imprisonments; 136,000 tips with the ruler; 10,200 boxes on the ear; 22,700 tasks by heart. Besides the punishments, he has made 700 boys stand on peas; 6,000 kneel on a sharp edge of wood; 5,000 wear the fool's cap, and 1,700 hold the rod.

SOME time ago a sensation was caused by the announcement that sugar could be refined by electricity. The Electric Sugar Refining Company in New York is now said to be getting its plant ready for manufacturing in Brooklyn, and it will use the process invented by Mr. Henry Friend. It is claimed that this system will convert a ton of raw sugar in two hours into perfectly hard white sugar at a cost of 3s. 2d. per ton, and that the Company intends to turn out 3,000 barrels a day of crystallised sugar of various sizes. The capital stock is a million dollars, and there are 450 shareholders, including a number of those interested in the sugar business. The results in this case will be awaited with a good deal of interest.

THE SPOLIATION PROGRAMME.

THE topic now most talked about, probably, is the prosecution of the Church suit by the government before the examiner. President John Taylor, the Trustee-in-Trust while he lived and had the management and control of the properties of the Church, had but

little confidence in any plan which he heard suggested to save the property from spoliation. He seemed led to meet the issue which Congress had raised, by the passage of the Edmunds-Tucker law, squarely and openly. He was utterly averse to putting the pro-

perty of the Church out of his hands with the hope to save it. He firmly maintained that we had acquired this property honestly and lawfully—it was the hard-earned fruits of the industry of the people which they had consecrated to the service of the Lord; it was used only for proper purposes, and was a source of benefit to all and injured none; and was not in excess, either in value or extent, of that which was needed to carry on the work which the Lord had commanded us to perform. In the most vigorous language he denounced this plan to seize the property of the Church as a scheme of robbery, only equaled by the combinations of mobs in former days to drive us from our homes and steal our property. It was mobocratic violence and greed seeking to conduct its plundering operations under the guise of law. When the Congress of the nation enacts a law of this character, and the government and its officials feel themselves compelled to enforce it, what hope can the people have, he could say, to resist their attacks or to save their property from the contemplated robbery. On the side of the government were the law, the courts and all their machinery, with full power to execute any and all decrees; we would lie as powerless before them as we were in Missouri before the organized mobs turned loose upon us by the sanction of Governor Lilburn W. Boggs. The dominant feeling in his mind appeared to be: If Congress is determined to take our property in this unjustifiable manner—property which is honestly

and lawfully ours by all the laws of God and man, and upon which they have not a shadow of claim, so more, in fact than a band of highwaymen would have upon the property of the peaceful traveler, or than a gang of pirates would have upon the cargo of the legitimate merchantman upon the high seas—then, having the power, and we not being in a position to successfully resist, they must take the consequences. We have endured such flagrant outrages and left our cause in the hands of God before; we could do so again.

President Taylor had a lofty sense of duty. He felt, to the fullest extent, the responsibility which rested upon him as the people's Trustee-in-Trust. He held himself accountable to God and to them for all that had been placed in his hands. If this were wrenched from him by a power he could not resist, he would have to submit and leave to a higher court than any earthly tribunal the defence and vindication of his rights; but in no other way did he feel to yield an iota of that which had been entrusted to him.

The seizure within a few days past of 8000 shares of gas stock claimed by the officers of the government and the Receiver to be the property of the Church, fully reveals, even if their previous conduct in relation to other property had not done so, what we may expect—the seizure and confiscation of every dollar's worth of property that can, by any possibility, be claimed as having belonged to the Church.—*Juvenile Instructor.*

MINUTES OF THE NORWICH CONFERENCE

HELD IN THE GORDON HALL, NORWICH, SUNDAY, MARCH 25, 1888.

ELDERS present from Utah: Apostle George Tensdale, President of the European Mission; B. H. Roberts, of the Liverpool office; Levi Naylor, President of, and Charles Kingston and Sylvester S. Hulett Traveling Elders in the Norwich Conference, and Jas. J. Chandler, from the London Conference. 10-20 a.m.

Meeting opened with singing. Prayer by Elder Kingston.

The Lowestoft, Norwich and Southery Branches were reported respectively by Elders Wm. Colby, Charles Jarman and John Pidd.

Elder Kingston reported his labors in the Southery District, including Peterboro. The Saints in the former, as a rule, are living up to their privileges. In the latter, several are earnestly inquiring into the claims we make, and profess to believe them.

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Elder S. S. Hulett reported his labor in the Lowestoft and Norwich Districts. He was enjoying his labors and the prospects for adding members to the Church in the near future were good.

President L. Naylor, in reporting the Conference, testified to the truth of the reports already given. He also felt pleased he was connected with the Church of Jesus Christ of Latter-day Saints. He knew that the Gospel was again restored to the earth and would prove a savor of life or death to all people. Exhorted the Saints to be exemplary, to purify themselves, that the blessing of God might be poured out upon them.

The statistical report was read, and the general and local authorities presented and unanimously sustained.

Elder Roberts, in opening his address to the Saints, said that if the brands that made a camp fire were scattered about and left in that condition, the fire upon them would soon go out; but if gathered together and a little breath given them, a bright blaze and a splendid fire would be the result. It was pretty much the same with the Saints. If left scattered about through the country without the opportunity of meeting with the Saints, and receiving instruction from the servants of God, their spiritual light would burn faint and low, perhaps go out altogether. It was to prevent this, and to renew their spiritual strength that this Conference was convened. The rest of the address was an exposition of the duties and responsibilities of the Saints, and the blessings growing out of devotion to God and His kingdom.

Apostle Geo. Teasdale spoke upon

the order of the Priesthood; its perfect organization; its powers of perpetuation, and how it represented God upon the earth through divine direction. He reminded the Saints that God did not want them in this land, but in the land He had appointed for the gathering place of His people. He promised them that if they would do the will of God, they should be gathered out of these lands.

2 p.m.

The Sacrament was administered by Elders Kingston and Hulett. After which Elder Roberts explained, for the benefit of strangers, why it was administered.

Elder Roberts took for his text the hymn, which had been sung at the opening of the meeting:

"I saw a mighty angel fly,
To earth he bent his way."

He also quoted the 6th verse of the 14th chapter of Revelations. Then filled with the inspiration of the Holy Ghost, he preached a powerful discourse upon the restoration of the Gospel in this generation, and testified to Joseph Smith being a prophet of the living God.

President Teasdale bore testimony to the truths that had been spoken, and promised all who would render obedience to the laws of the Gospel the gift of the Holy Ghost.

After this meeting, a priesthood meeting was held, at which much valuable instruction was given.

The Conference was well attended by Saints and strangers, and was a success throughout.

CHAS. KINGSTON, Clerk.

UTAH NEWS.

(Summarized from Territorial Papers.)

President J. W. Crosby, of Panguitch Stake, has been rearrested on a charge of unlawful cohabitation.

J. M. Sjodahl, of Manti, has completed the work of translating the Doctrine and Covenants into the Swedish language.

The farmers are beginning to get in their spring plowing, and some of the pupils of the city schools are being called out for field work on the farms.

C. O. Dunn, of Cache County, who is serving a term in the Penitentiary for living with more than one wife, has been quite ill, but is now recovering.

Paragoonah, Iron County, is afflicted with diphtheria.

Miss Mary L. Layton, a twelve year old girl, residing in Salt Lake City, weighs 167 pounds. She outweighs her father, S. J. Layton, of Kaysville, by three pounds.

Oranges are cheaper in Salt Lake City than in California towns near where they are produced, so it is said. They are being consumed there in large quantities. Good medicine.

In Salt Lake City houses to rent are scarce and the demand great. The greatest inquiry is for cottages of four or five rooms. There has never been a period in the history of the city when the demand was so heavy as at present for buildings of all kinds.

A young child of County Clerk Alston, of Coalville, Utah, swallowed a number of buttons, and Dr. Gregor was summoned to attend to the unfortunate little one. However, skilful medical aid was unavailing, and the little one was relieved of its sufferings by death.

On Sunday morning, March 11th, Lydia Y. Crockett, an aged lady, who has been a resident of Utah for more than thirty years, died of old age. She leaves a numerous posterity to mourn her loss. Mrs. Crockett was well known and highly respected for her integrity to the Gospel.

On February 1, 1888, F. Mitchell and T. Lanctan were sentenced by Judge Zane to three years' imprisonment in the Penitentiary, for burglary. They were pardoned, March 16th, by Governor West, on recommendation of Judge Zane, the prosecuting attorney and others. It is needless to say they were not "Mormons."

Joseph S. Wells, son of Hon. D. H. Wells, was married, Wednesday, March 15th, at Logan, to Miss Anne E. Sears, daughter of John Sears, of Liddle & Sears, Salt Lake City. The happy pair, with the bridegroom's father, returned to the city the same day. His many friend in the British Mission will unite with the STAR in congratulations.

D. K. Udall, writing from St. Johns, Arizona, to a friend in Salt Lake City, states that the Saints in that section of country are doing quite well, and that their prospects for the coming season are bright. The new canal has been completed, to the great satisfaction of the people, and the water was turned in on March 6th.

No stenographic reports are taken now of United States cases tried in the Third District Court, Salt Lake City. The cause of this is that the Legislature amended the law so that hereafter the Territory will not pay for the work done for the United States, and as the reporter will not labor for nothing, the work remains undone. There is now no official court reporter except in Territorial cases.

An accident occurred at Hyrum, Cache County, on the 7th ult., to Charles Frogner. He was riding a broncho horse when it ran away with him and came in contact with a shade tree. The boy's leg struck the tree and was broken in two places above the knee. He was carried into a house near by and Mr. Winge was sent for, who set the leg and made the sufferer quite easy. This is the third accident of a similar nature that has happened to members of this family.